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LUTHERAN MEN

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t — Cultivation of the Inner Life

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LUTHERAN MEN

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Evangelism — The Family Altar

by CHARLES J. HARRIS

The church is the main power line; the family altar is the transformer. An order for the blessing of a home.

WHEN ALL is said and done regarding the family altar, there is usually more said than done! Surveys of Christian" homes yield barren fruit: he family altar is a rare exception. hough Christianity *began* in homes, any believe it has also *ended* there.

Obviously, something must be one, for altar-less home life is a flat lain of existence without purpose. It the aimless life of the desert. To keep your car on the go, go, go" is n attitude as well as an ad. Families can't stand being bored stiff" at ome. And those "at home" folks stay at way with two or three radios and TV set. Actually, even they are omeless at home. Blowing over the hole business is the wind of "out-de pressure," the result of bore-om's inner vacuum.

The nomad family suffers from ups and downs" of tempers, moods, anges, growth. No family can es-ape them. But purpose-less house-olds become daily lion-and-lamb cts of unflattering proportion. If dad ad a good day, if mother's routine as not too badly interrupted and nior's adventures were normal, the ining room purrs with evening con-ntment. But then there's the day — ell, describe it yourself! "Menag-erie" is a mild word to describe the jungle din of sympathetic vibration from one case of distemper.

The "un-altared" family circle next goes round in circles, each member in his own orbit, and families fly apart as the momentum increases. "I don't know my husband" and "my kids just don't understand their father" are the whirling symptoms. The end is confusion, loneliness, wilderness-wandering. Home has become a low-grade boarding house.

How change a desert into an oasis? The family altar!

A daily session of Bible study, group prayer and devotional reading calls the family together to rediscover its purpose: living, loving and laboring together. The experience of sitting still, sharing experiences and thoughts, discussing family problems peaceful-

Year-Around Evangelism
Lent

Every-member visitation urging and demonstrating the family altar

Special attention to inactive members and their children

Urge non-resident members to transfer their membership to a church near their home

Hold preaching mission if none was held earlier

The Rev. Charles J. Harris is pastor of Holy inity Lutheran Church, Miami, Fla.

ly, the refreshing dew of God's grace upon the hectic family brow — who, having known such moments, could seek other pastures? Parents learn the full meaning of parenthood: to train "God-men" for tomorrow's world. Children see in parents an image of the Godhead bodily. Power is generated to control the lion hours. Families won't "fight it out" if they've "prayed it through." Christ dissolves the family crises. Outside circles lose their charm as the family circle achieves symmetry and strength. The demons of disunity are scattered by the spirit of family concord. Love becomes an emotionally charged conductor of personal peace.

NOW THE family altar is also related intimately to the church. The worship hour is conditioned to the degree that the art of devotion is learned at home. No longer need it be said: there is no great preaching because there is no great listening — if the family altar becomes a congregational habit. Bible stories, Scripture p sages and Biblical allusions need be laboriously explained before th content can be preached. Chur school children and adults will familiar with Biblical language, order of the 66 books, and, above with the spirit of reverence so ba fully absent in many parishes. I leadership will rise to new levels respect and efficiency. "What-is-Go will" replaces "what-is-the-cheap way-to-do-the-easiest-thing-and-v i versa." Church-school teaching is tal when teacher-experienced rat than book-culled. Pentecost arri *after* the disciples pray together in upper room! The pastor's call changes from pain to pleasure wh he can begin to share with his fami the riches of God through common quaintance with the language symbol of faith (pastors long to ter "houses of God" on weekd too!). And the pastor's smile seld reflects more than the spiritual w

: of his people. Briefly said: the
urch is the main power line; the
nsformer is the family altar.
Begin now to restore Christ to your
ne and church. Hold a family ser-
vice of consecration. The following order, compiled from various sources, can be used in your home with pastor, father, mother and children participating, or by the family alone.

s is part of the order which Pastor Harris prepared for the dedication of his parsonage and
ch some persons have requested for their own use. — Editor)

an: Beautiful Saviour (129 Common Service Book)
ocation: In the Name of the Father and of the Son and of the Holy Ghost. Amen.
lm 119:1-8 (responsively)
pture Lessons: Luke 10:38-42, I John 4:7-21, I Cor. 13

The Blessing of the Home

Happy is the family that has a true home, built by loyal hearts:
For home is not a dwelling, but a fellowship of love,
And two people with understanding and affection can dwell in a
Mansion of joy, whether their house be large or small. (L. F. Wood)

O Thou whose gracious presence blest the home at Bethany,
This shelter from the world's unrest, this home made ready for its Guest,
We dedicate to Thee.
We build an altar here, and pray that Thou wilt show Thy face.
Dear Lord, if Thou wilt come to stay, this home we consecrate today
Will be a holy place. (Louis F. Benson)

s the four corners of this house
be the lintel blest,
s the hearth and bless the board,
bless each place of rest;
bless the door that opens wide
tranger as to kin;
Bless each crystal window-pane
That lets the starlight in;
Bless the roof-tree overhead
And every sturdy wall.
The peace of man, the peace of God
The peace of love o'er all.

A Family Act of Consecration

band: We consecrate these rooms that through love they may be transformed into a home.
e: We consecrate these doors to security and to hospitality.
band: We consecrate these windows as receivers of light, and as a means of looking out
kindness toward other homes.
e: We consecrate our gifts with a prayer of thanks for those who wish us well.
band: We consecrate our books as invitations to fellowship with great souls, as aids to the
ier life, and as bearers of the truth that makes us free.
e: We consecrate our pictures as symbols of all things beautiful.
band: We dedicate this home to work and leisure, to serious thought and the gaiety of
hter, to music and the lifting of the heart.
e: We dedicate this home to love and comradeship, to courtesy and mutual understanding,
oyalty and high fellowship.
band: We dedicate the life of this home to the service of God and man as a fragment of
Kingdom of Heaven and a threshold to the life eternal.

The Prayers

God, make our home a house of joy where love and faith are given;
Make it the dearest place to us, the nearest place to heaven.

The Benediction

t be the tie that binds
ur hearts in Jesus' love:
fellowship of Christian minds
like to that above.

re our Father's throne
e pour our common prayers,
fears, our hopes, our aims are one,
ir comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

From sorrow, toil, and pain,
And sin, we shall be free;
And perfect love and friendship reign
Throughout eternity.

Meeting a Challenge

As told by LEOPOLD CABAN

ON THE fourth floor of the Lutheran Church House in New York City there is a busy office where a Lutheran pastor and his secretary work constantly at their typewriters preparing material for the printer.

This office is unique and so is the material that is prepared.

Pastor Leopold Caban, for many years a missionary in Puerto Rico and the Virgin Islands and later a missionary among the Mexicans on our southern border, has been engaged exclusively since September, 1951, in preparing printed material in Spanish for the Latin-American mission fields of the United Lutheran Church in America. His secretary, Miss Ana Amalia Diaz, is a Lutheran girl from Puerto Rico, a sister of Pastor Diaz of the Cataño parish. She is one of the many thousands of Puerto Ricans who have made New York City their home.

Why is this work so important? Publications are always necessary in any effective mission program. But the growing importance of the Latin American program for the Lutheran Church at large makes this project more challenging at this time. Few people realize how difficult it has been in the past to bring the truth of the Gospel as we Lutherans understand it to the many hungry souls in La America craving for it. Literature any kind is not easily created. Av ward translations, stilted versions either English works or English tra lations, sometimes rather cold a uninteresting because of their i proper Spanish style, and these scanty numbers, have served in past as the means of bringing truth to those desiring it.

As the growing need pressed on fields, more and more men beca aware of the urgency of doing so thing about it. There was a man great vision who kept his faith a continued trying through conferenc meetings of one sort or another, c vassing of church officers and missi aries, and constant study of the qu tion, to coordinate the efforts of interested boards of the United Lu eran Church in America towards united project. That man is the sec tary of the Latin American Divis of the Board of American Missions the U.L.C.A., the Rev. Dr. W. G. baugh.

The Executive Committee of U.L.C.A. authorized the creation c Continuing Committee on Spar Publications with representati from the Board of American Missio the Board of Foreign Missions the Board of Publication. This c mittee sponsored a Conference Spanish Publications held in Pu Rico in the spring of 1950 with

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The Rev. Leopold Caban, New York, is editor for the ULCA Committee on Spanish Publications.

and fraternal delegates attending
m other Lutheran church bodies
ng work among Latin Americans.
a result of that conference the com-
tee was ready to set up a joint edi-
al office for the preparation of
nish Publications. It was then that
committee decided to ask Pastor
oan, who at the time was in charge
n American Lutheran Church par-
on eastern Long Island, to set up
office. Space was procured at the
rch House, a budget was set up
all the machinery was put in mo-
for early accomplishments.

Manuscripts prepared by Pastor
an are being put into shape for the
ter. The first publication to come
is a devotional manual in the form
monthly booklets that will have a
ten supplement. This devotional
klet is known as "Luz Cotidiana"
ight for Today"). The January
e is already in use. Other devo-
al material is in the process of
paration. If the response to a pilot
e of a review for auxiliary officers
church leaders, which soon will
e out, is favorable, a request will
bably be made to the proper au-
rities to authorize the publication
a quarterly in Spanish containing
ps of all kinds for the auxiliary of-
rs and other congregational lead-
in the Latin American mission
ds. Many requests for such a publi-
on have been made in the past.

Among the works soon to come out
the Spanish version of a very
ular explanation of the Catechism,
fe of Luther (profusely illustrat-
for teen-agers, a simple philoso-
phy of Christianity by a distinguished Lutheran thinker, a manual on Bible doctrine and teachings, a revision of the Spanish translation of *The Way*, by C. M. Jacobs, a textbook on systematic theology, and many others.

Each of the three boards represented in the Continuing Committee has equal participation in the joint budget, money which is set aside from their respective allocations. The boards involved feel that this work is so important they must support it.

With the growing possibility of resettlement of larger and larger numbers of European Lutherans in Latin America and the great concern the National Lutheran Council has in keeping the offspring and descendants of these Lutherans in their parents' faith, a program of Spanish Publications acquires growing importance. The Latin American Division of the National Lutheran Council is seriously studying the entire question.

Thus far the office is under the auspices of the United Lutheran Church in America and is directly related to its Latin American mission work. That it may enlarge its scope in the future and serve also directly the other bodies in the Council doing Latin American work is a not very remote possibility. As it is, the publications issued in this office will be available to any Lutheran body and any and all Latin American mission fields.

In the meantime the ball is rolling, material is at the printer or on its way to the printer, and Spanish publications are coming out. A challenge is being met.

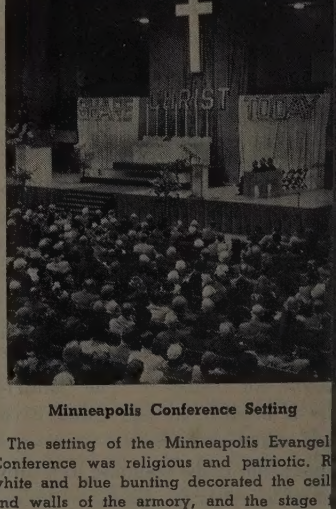
Minneapolis Evangelism Conference

"The effort to win men into the church must not become a church membership drive."

THE EVANGELISM CONFERENCE having as its theme "Share Christ Today", held January 23 to 27 in the Minneapolis Armory, under sponsorship of the evangelism committees of the eight bodies comprising the National Lutheran Council, met with a response that far exceeded the expectations and prayers of all who had any part in its arrangements and promotion. More than 20,000 persons attended one or more of the conference sessions, doubling the pre-conference estimate of 10,000, officials in charge announced. Average attendance for the five evening meetings was 8,000, for a grand total of 40,000 for the evening sessions alone.

High point in the attendance came at the youth rally Saturday night when nearly 500 persons had to stand in the aisles, the 10,500 seats in the Armory being occupied. Two hours before the evening session opened, people began streaming toward the armory. Several chartered buses from different parts of the uppermidwest kept arriving at the armory all day Saturday, until more than 5000 young people were assembled for the special youth day sessions.

Of the 20,000 attending the five-day conference, 2,496 registered as full time delegates, the majority of whom



Minneapolis Conference Setting

The setting of the Minneapolis Evangel Conference was religious and patriotic. R white and blue bunting decorated the ceil and walls of the armory, and the stage tured a specially designed pulpit, lecte altar surmounted by a 12-foot illumina cross. Behind the altar, the conference the "Share Christ Today," was emblazoned huge silver letters on a background of red white velvet. Shown above is a portion of 10,500 persons that could be seated in vast auditorium.

were pastors. Of those registered, 9 were from the Evangelical Luthe Church, 693 from Augustana Luth an Church, 305 from United Luthe Church, 272 from the American Lu eran, 162 from the Lutheran F Church, 70 from the United Evang cal Lutheran Church, 29 from Suo Synod and 21 from the Danish Ev

ical Lutheran Church. These eight dies comprise the churches of the ational Lutheran Church.

Thirty-three states, four Canadian ovinces and three foreign countries re represented among the registered legates, though visitors were in atndance also from additional states, ovinces and foreign countries.

This conference was the first internodical Lutheran evangelism conferce to be held. According to conferce officials, it was called to give inuction to both pastors and laymen the practical aspects of parish angelism, to answer questions as to ow Christians can better share Christ the ordinary situations of daily livg, to demonstrate the best procetres in evangelistic preaching, and to spire and edify both pastors and ymen through the means of Bible udies and special conferences.

Prepared addresses on different asects of the program of evangelism ere presented by outstanding Luther- pastors and laymen from all parts the country. Fellowship suppers d demonstration periods occupied e hours each day from 5:45 to 7:30. ch day closed with an evangelistic rvice, carrying the general theme, Claim Christ Today." Preachers for e evening services were Dr. George s, E.L.C., St. Paul, Minnesota; Dr. alph Loew, U.L.C.A., Buffalo, New ork; Dr. G. Everett Arden, Augusna, Rock Island, Illinois; Dr. Mars Rieke, A.L.C., Columbus, Ohio; e Rev. Agnar Tanner, E.L.C., Eau aire, Wisconsin; and Dr. Franklin ark Fry, U.L.C.A., New York, New

Minneapolis Evangelism Notables
Left, Dr. Henry Hoesman, ALC, newly elected president of the Lutheran Evangelism Council, chats with Dr. Franklin Clark Fry, ULCA president, who preached the closing sermon of the conference.

York.

Discussion groups met daily, with practically every interest group of American society discussing evangelism as it relates to each particular group. Farmers, professional men and women, business men and women, industrial workers, homemakers, social workers, students, each met separately, under the direction of one especially prepared to direct discussion.

Daily radio broadcasts emanated from the conference sessions. The closing address Sunday evening by Dr. Fry was carried by a network of 41 stations on the Lutheran Vespers chain.

The function and nature of evangelism, as interpreted by this conference was perhaps most vividly presented in one of the special evangelism demonstration periods Sunday evening, when the Rev. Lyle Gangsei, pastor of the Lutheran Church of the Redeemer, Redondo Beach, California, warned that "the effort to win men into the church must not become a

church membership drive."

"It must be a spiritual crusade to win souls for Jesus Christ," Mr. Gangsei said. "Evangelism is really obedience to God. Where the Lord places us is where he wants us to begin our work. Each one is called to be a Christian, and thus in faith we are his evangelists. The primary responsibility is to serve God where we are, be it in the shop, the office or the home."

Dr. Henry Hoesman, A.L.C., C lumbus, Ohio, was elected chairma of the Lutheran Evangelism Counc to succeed the Rev. E. C. Reinertso The Rev. Conrad Thompson, E.L.C Minneapolis, was elected secretary.

Expenses of the conference we defrayed by the evening offering with some balance for future use the Evangelism Council in furtheri their work.

Stewardship

by GEORGE G. LUTTENBERGER

This is being written in the month of November, or Stewardship Month, when the emphasis is on the Every Member Visitation.

A great many church members, upon receiving their envelopes from the visitors, think that receiving and using them is stewardship, when in fact it is only part of it.

The real stewardship of the giving of our wealth comes only after we have fulfilled certain other conditions, namely, the giving of ourselves, the giving of our abilities, the giving of our time, all of these in service to Him.

This idea of Christian stewardship is not new. The Macedonian Christians practiced it, as Paul tells us, and it was out of their deep poverty, but with joy, that they gave liberally —this after they had first given themselves to the Lord. (II Cor. 8)

When we give ourselves first in complete surrender of our will a consecration of our lives to Him, a come to the realization that stewa ship is not seasonal, but life-time s vice, then and only then will our sion be enlarged to see out beyo our own little self and needs, and through the eyes of Christ the ne in this day for the year-round p gram of evangelism, Lutheran Wo Action, Christian Higher Educati Year appeal. And we shall understa the need for a program of missi and the wisdom of planting church at home and abroad.

In these appeals of our church us, as stewards, can we be less th liberal in our support?

All who catch this world-wide sion of the work of our Lord Je Christ will understand fully w Dr. Greever meant when he s "Stewardship is the practice of Christian religion."

e regret that this article, written for publication last month, had to be held over to provide e for Dr. Franklin Clark Fry's speech on scouting in the issue of February, Boy Scout Month.
—Editor

Memoriam Memberships

PHARES G. BEER

EBRUARY IS an outstanding In Me-riam month of the year. This nth, though shortest in number of s, has a large number of birthdays. American history we have the hdays of George Washington and aham Lincoln; in our Lutheran rch those of Philip Melanchthon, liam Loehe, Samuel S. Schmucker, n Bachman, and Jacob Fry; ng the great literary characters e of Johann Reuchlin, Sir Thomas re and Henry W. Longfellow; ng the great musicians those of rge F. Handel, Victor Herbert and z Kreisler and among the scien- Nicolaus Copernicus and Thomas son. According to the Chinese ndar February 13 is celebrated as Birthday of Mankind. According heir tradition good weather on day means that many children be born during the year.

s we think of birthdays, let us k of the dear ones who have gone re us and memorialize them with n Memoriam in the Brotherhood.

y the action of the Executive mittee of the Brotherhood of the ted Lutheran Church in America uck Hill Falls, Pa., in December, as decided to give the donor of an Memoriam an Honorary Life bership certificate, card, button or pin and to place his or her name on the Honorary Life Membership roll. If the donor is an organization the members shall choose *one* of their group to become the recipient. This does not apply to those who make transfers, for in these cases some one has already received the Honorary Life Membership certificate and insignia.

The following In Memoriams have been taken out since this department was begun:

Central Pennsylvania Synod
Arthur E. Adams
Philipsburg, Pa.
John C. Falk
Harrisburg, Pa.

New York Synod
Frederick H. Knubel, D.D.
New Rochelle, N.Y.

North Carolina Synod
James J. Fisher
Salisbury, N.C.
Webb C. Howell
206 N. Mulberry St.,
Cherryville, N.C.

Pennsylvania Ministerium
Floyd L. Eichner, D.D.
2417 N. Seventh Street,
Philadelphia, Pa.

South Carolina Synod
John T. Sox
3105 Devine Street,
Columbia, S.C.

Sign Up and Pay Up
Atlanta, Georgia

There is no lack of members in Redeemer Brotherhood, Atlanta, Ga., the Rev. J. R. Brokhoff, D.D., pastor, reports in his church publication:

"Sixty-five men signed up to join our Brotherhood. To become a member one indicates a desire to join and pay the annual dues of $1.50. Heretofore every man was considered a member, but now a man must sign up and pay up. Sixty-one is the largest number ever to affiliate with the local group."

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Philadelphia Conference

On Wednesday, Feb. 6, the Philadelphia Conference Brotherhoods held their 9th annual Ladies' Night at I Allister, 1811 Spring Garden Philadelphia, Pa. The average att dance at this event in the past years has been over 400. The R Emil E. Fischer, D.D., president the Pennsylvania Ministerium, Rev. Christian Schenck, president the English Conference and the R Ernst Schmidt, president of the G man Conference, were guests.

MARK THESE
DATES ON YOUR CALENDAR
THEN
PLAN TO ATTEND
THE ULCA
BROTHERHOOD CONVENTIO
SEPTEMBER 20 - 21, 1952
WASHINGTON, D. C.

A Group of Leaders

The West Virginia synodical Brotherhood held their annual convention and retreat Jackson's Mills, W. Va. The following guests and synodical Brotherhood officers parti pated in the program: Zeb Trexler, past president of the ULCA Brotherhood and associa director of the Laymen's Movement for Stewardship; Jack E. Bero, secretary of the W. V synodical Brotherhood; Paull Spring, president of the W. Va. synodical Brotherhood; Fr Becker, treasurer of the W. Va. synodical Brotherhood; the Rev. Erwin S. Spees, associa secretary for the Parish and Church School Board; Helmar Anderson, vice-president of t W. Va. synodical Brotherhood, and Oscar Lindow, retiring president of the W. Va. syno cal Brotherhood.

Lutheran Men at Work

Above: Members of Trinity Lutheran Brotherhood, Charleston, W. Va., are applying paint to a former store building. Twenty-five members of the Brotherhood served as painters, carpenters, and even helped rebuild an organ for use by the Rev. Paul O. Hamsher, mission-developer of the new church at St. Albans.
Left: Papering the ceiling in the mission-pastor's apartment.

The first service in this new mission was held on January 6, at 11 a.m., and the first church-school session was held on January 13.

An old Kimball organ was rebuilt with the help of Ralph Albright, who wired it up to an Electrolux sweeper. The vacuum cleaner now furnishes the power which makes the rafters ring in this new mission. Mr. Albright, a member of Charleston's Trinity Lutheran, and a skillful woodworker, now is hard at work building an altar for the mission.

Letter to the Editor

ear Sir:

The Brotherhood of Trinity Luther- Church, Charleston, W. Va., took active part last summer in helping mission church that was being es- blished by the Board of American issions at St. Albans. Following a topic on stewardship, the members decided to give their time and talents toward redecorating the apartment intended for the mission pastor. This involved painting, papering some ceilings (with which no one had experience), and refinishing floors, accompanied by some linoleum-laying.

Nearly every man in the church, whether a Brotherhood member or not, worked on the project. This proves that men will get out and work for the church when the job is well-

defined and results can be predicated.

Enclosed are two pictures of the operation.

Enjoy the magazine regularly.

A. A. Gruber, President

NLC News Photo

National Lutheran Council Officers

Dr. Paul C. Empie (right) is congratulated on his re-election as executive director of the National Lutheran Council at its 34th annual meeting in Atlantic City, N.J. He is shaking hands with Dr. Lawrence M. Stavig, named to his third one-year term as president. Looking on are Dr. Oscar A. Benson, who was re-elected as vice-president, and Dr. Rees Edgar Tulloss, re-named secretary. The new treasurer of the council, Fred C. Eggerstedt, New York, was not present The latter succeeds S. Frederick Telleen, who retired from office after serving 11 years.

Nebraska Paragraphs

New officers of Salem Brotherhood, Fremont, are Emil Schaff, president; Richard Nielsen, vice-president; Paul Popken, secretary, and Harry Marsh, treasurer. Professor James Weblemoe, Midland College, discussed "Our Outlook as Christians on Civil Defense," at the November meeting. A film on effects of the atomic bomb was shown in December.

A new work undertaken by the Intersynodical Brotherhoods of Omaha, Council Bluffs and vicinity, is work in the convalescent homes. Volunteers for this work are solicited from the member Brotherhoods.

The executive committee of Our Redeemer Brotherhood, Omaha, extended a special invitation to all men of the congregation to join them in the January meeting. Each was urged to bring along any ideas he might have for the betterment of the Brotherhood.

Emmanuel Brotherhood of Tekamah lost through death recently three loyal members: S. A. Wassum, H. C. Stork, and Arvid Johnson. Wassum and Stork were charter members. All members of the church council are Brotherhood men.

—Paul Wiegman

●

Lutheran Youth Conference

Lutheran young people from six states will be invited to a Lutheran Youth Conference, June 13-15 on the Wittenberg College campus, Springfield, Ohio.

This will be the fifth conference of its kind held during the past two decades. The last one was in June, 1950. Wittenberg and five United Lutheran Church synods in the college's supporting territory will co-sponsor the meetings.

Theme of the meeting will be "The Way, My Work, Our World." The four-fold purpose of the conference is: to bring youth closer to Christ through the written Word; to study world problems as they affect Christian young people; to study the practice of Christian faith in everyday life; to study the personal call of Christ and find the answer to, "What shall I do with my life?"

Norristown, Pa., Conference

A pre-Lenten Quiet Day, sponsored the Norristown, Pa., Conference otherhood, was held on Feb. 23 in mmanuel Lutheran Church, Souder-n, Pa., the Rev. William R. Seaman, stor. "Significant Words in Our Re-ion" was the theme of the day, with editations on "Revelation," by the v. Donald D. Pritz, Spinnerstown; aith," by the Rev. William C. Roe-, Chalfont; "Peace," by the Rev. derick W. Flothmeier, Norristown; acrifice," by the Rev. Evans R. in, Zion Hill, and "Presence," by Rev. Elton L. Angstadt, Sumney-n.

●

Stroudsburg, Pa.

At the monthly business meeting Christmas party of the Brother-od of St. John's Church, Strouds-g, Pa., held in December, the fol-wing officers were elected for 1952: esident Edward Wagner, Vice-esident Roy Eisel, Secretary Rich-l Shook, Assistant Secretary C. A. iper, and Treasurer Herman Haag.

●

Snapshots

DR. CARL E. LUND-QUIST, former istant executive director of the Na-nal Lutheran Council, has been med executive secretary of the Luth-n World Federation, to fill the un-ired term of the late Dr. S. C. Mi-lfelder, and will serve until the eration's General Assembly at Han-er, Germany, July 25 to August 3.

LUTHERAN WORLD Action raised 147,929.56 in 1951, or 95.3 per cent of the goal of $3,330,000, according to an announcement made at the 34th annual meeting of the National Lutheran Council in Atlantic City, N.J., by Dr. Paul C. Empie, executive director of the council, who added that LWA also received $73,466.03 in special gifts, making the grand total for 1951 $3,221,395.59.

LUTHERAN MISSION activity in Latin America may soon assume an international character, with churches in other countries besides the United States participating in the work, the National Lutheran Council was informed at its 34th annual meeting in Atlantic City, N.J., when Dr. Paul C. Empie, executive director of the council, disclosed that the Lutheran World Federation has been asked to call the attention of its member churches to the needs in Latin America and to invite those interested to join in an area program of spiritual service to diaspora Lutherans as a federation activity.

NEARLY $2,000,000 has been invested in a building program that will provide 28 Lutheran student centers at colleges and universities in 20 states by the end of this year.

EAST GERMAN Lutherans will be allowed to attend the Assembly of the Lutheran World Federation at Hannover, Germany, July 25 to August 3, according to Wilhelm Pieck, president of the German Democratic Republic.

(*continued on page* 29)

Education For Living

by EARL S. RUDISILL

Where Are We Going?

WHERE are we? Where are we going? These are important questions at any time. They assume even greater significance in times of confusion. We ought to know where we stand in Christian development, in relation to our goals. But we cannot determine that position unless we know what our goals are. What are our aims in Christian education for adults?

An awareness of God in all human affairs and of our relationship to him — that is an objective of spiritual education. We are seeking better to realize and to feel that God is in the midst of everything that happens and in all of our dealings — ever ready to help. He is not a far-off disinterested deity.

We are working, praying, and studying to develop an *enlarging devotion to Jesus Christ and his kingdom.* At no point in life do we attain perfection in our loyalty and love. We need to envision such devotion as so great that a whole life is required to attain a high degree of Christian self-devotion.

All sorts of ideals of character have been set up by philosophers and religionists of a hundred varieties. Some of them are noble, others mediocre. *Only the Christ character is an adequate ideal.* All through life we may have that perfection as a goal, and toward it we may progress from year to year.

A Christian view of life and th universe — this is another goal whic a Christian will cherish. All our rea ing, study, reflection, fellowship, wo ship, service activities, and experi mentation can help us toward this o jective. From one stage of life to a other we make perceptible progres Out of the alembic of varied exper ences will come a more and mo Christian philosophy of life.

Eagerness to help build a Christi community and world, along wi ability to do so, can advance as w grow in years, in Christian exper ence, and in appreciation of what h man life actually means. If we ev come to a point of being satisfied wi our status that will prove a misfo tune of great magnitude.

We are aiming also at attainme of *a better understanding of the Bib* as a revelation of a loving God and a guide to human life. We may pr gress toward this goal by study, r flection, and endeavoring to live o Bible teachings.

Alert Christian people want to ta an *increasingly effective part in t work of the Christian church* as t agency through which the cause Christ is to be advanced. Here is realm for our lifelong developmen

These seven great goals have b recognized by leaders for a long ti They will always remain before for we shall never overtake the

iving toward their attainment rep- ents the finest there is in Christian effort. And the effort will yield the highest achievement possible on earth.

rotherhood in Action

CHARLES F. BROBST

Men Must Know

III. The Lutheran Church

To SERVE Christ and his Church it necessary to do it through a de- mination. As Lutherans our Chris- n activity must be in and through e Lutheran Church. It is quite ap- rent that the intensity of our inter- and enthusiasm for Christ is di- tly related to our knowledge of this gment of his Church.

The Lutheran Church has always cepted the Bible as God's Word. It es not simply contain the Word of od; the Bible is the Word of God to en, through men.

To Lutherans the Bible is the sole uthority; it is the only rule of faith nd practice. Human reason and tra- ition does not supplant the teachings f Scripture. He who follows the writ- n Word of God will be led into a ound, solid, sane, sober Christianity.

God's Word and the sacraments are he means of grace to Lutherans. Al- hough one should do right, that will ot save man. Salvation does not rest n feeling or chance. God's grace is estowed not as a reward for merit ut as a gift of faith.

To serve effectively Christ in the utheran Church, men must know that ts teachings are those of the Bible. Convinced of this, a man will give the hurch his interest, love and service.

The Lutheran Church has a glorious history. It is not a new church born in the Reformation of the 16th Century. It is the apostolic church cleansed of its errors and restored to its apostolic purity. Lutherans accept the ancient confessions, the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. Through the centuries it has adhered to its tenets. Unlike many other denominations it has not been torn asunder by every wind of doctrine.

There is glory in the numerical strength of the Lutheran Church. It is the largest Protestant group in the world and the third largest in the United States and Canada.

The missionary endeavors should stir up the interest and support of any men who are attracted by accomplishments. The United Lutheran Church alone, not to mention the other Lutheran bodies, has more than 200 missionaries in foreign lands with assets (not including foreign mission properties) and expenditures of more than a million dollars. Every week a new organization is organized by the Board of American Missions. That business is worth almost five million dollars. Such records should challenge any man to greater participation in the Lutheran Church.

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essage From Headquarters

EARLE W. BADER

Organization for Service

"ORGANIZATION FOR SERVICE" ap-rs in bold type on every charter ich the ULCA Brotherhood issues its affiliated units. This is a con-nt reminder to our congregational otherhoods that they are a service ganization — to serve and not to be ved; that they have a higher pur-se than to be a mere social club. We not object to social activities, in t we encourage Christian fellow-p, but this is not the real purpose which a Brotherhood exists.

Our experience confirms the fact t an interesting and well-attended nthly meeting is the first requisite a successful Brotherhood. An inter-ing meeting can only result from a ll-planned program.

The following suggestions are re-ectfully offered to assist your con-regational Brotherhood officers in anning a four-fold program of serv-e to their homes, churches, commu-ties and our government.

Interesting Meetings

A. You must plan your meetings. ssign one member to present the pic from the current issue of *Luth-an Men.* Also have at least one mem-er lead the discussion of the topic, vite questions from all, but prevent ntroversy.

B. Conduct your business orderly, riefly, efficiently.

C. Insist on committee reports but make them brief and to the point.

D. Avoid long speeches.

E. At all times impress upon all the men that they are working in Christ's vineyard for the extension of his Kingdom.

F. Try to confine your business to 30 minutes.

G. Adopt programs of activity that will give every member a job and keep every man working. Men get stale unless they have some construc-tive work to do. Your church and par-sonage need minor repairs, paint, etc. Bringing back lapsed members is al-ways a program for action. Calling on the sick and those who have been dil-atory in attending the regular wor-ship services and the Lord's Supper, will prevent them from becoming lapsed members. Conduct every-mem-ber visitations for your church and actively support programs of church-wide activity such as Lutheran World Action, Christian stewardship, etc.; in fact, the list of such activities is endless and when men start on them — they love them. Keep them busy.

What To Do

1. Study the model congregational Brotherhood constitution to familiar-ize yourself with the "Object" of the Brotherhood, "The Order of Exer-cises" and the "Committees to Be Ap-pointed."

2. Canvass your congregation and enroll each confirmed member in the Brotherhood.

3. Canvass your community and invite the unchurched laymen to enroll as associate members.

4. Prepare and discuss the *Lutheran Men* topics at your monthly meetings. Do not let the matter end with the discussion; be prepared to act on your information.

5. Appoint a literature secretary to solicit new *Lutheran Men* subscriptions and take care of renewals and order literature.

6. Provide sufficient copies of the "Order of Opening Service," Brotherhood Song and Brotherhood Hymn for use at your monthly meetings. Write for Brotherhood tracts and other suitable literature for distribution to your members.

7. Appoint a topic chairman and assistants to whom you can assign the topic discussions for a year in advance. Plan your meetings to attract and hold the interest of busy men. Limit your meeting to one hour and 30 minutes. Arrange a fellowship program that will promote *real* friendship.

8. Invite your neighboring Brotherhoods and men's organizations to attend your meetings to participate in the topic discussions and share your fellowship and inspiration.

9. Establish an efficient publicity bureau to circulate brotherhood news items among your members and congregation, not forgetting your local press and the editor of *Lutheran Men.*

10. Sponsor a Boy Scout troop or a Cub Pack. The boys of today w lead the Brotherhoods, the church the community and the world tom row. It is imperative that they ha proper training. If you do not have scout unit in your congregation, g in touch with your local Boy Sco council or write to the Boy Sco Committee of the ULCA Brotherhoo Bethlehem, Pa. Then encourage yo scouts to enroll for the *Pro Deo Patria* religious scouting award.

11. Decide upon a worth-whi project for your congregation a then proceed to carry it out. Gi prayerful consideration to a clos cooperation with your pastor to ma your congregational program mo effective. Your Brotherhood as an au iliary of the church should do ever thing possible to help your congr gation pay its apportionment in fu

12. Consult with your pastor in a ranging the annual Scout Sunday se vice in February and the Brotherhoo Sunday service on the third Sunda in October.

13. Affiliate with the conferenc synodical and ULCA Brotherhood and keep your dues paid. Payment these nominal dues is necessary maintain the synodical and nation brotherhood organizations. Cooper tive effort is essential if the Brothe hood is to enlarge its cooperatio with the ULCA boards and agencies

14. Elect at least one delegate attend the ULCA and synodic Brotherhood conventions.

15. Your pastor, Brotherhood of cers and all faithful church-worke in your congregation should be e

olled as Honorary Life members of ne Brotherhood. An In Memoriam membership is the finest way to bestow a living Christian memorial to our loved ones who have entered the Church Triumphant.

16. The Brotherhood officers will be glad to send you an illustrated folder listing 36 types of meeting cards to promote the attendance at your monthly meetings, father-and-son banquets, picnics and summer outings, Lenten and regular worship services, Boy Scout and Brotherhood Sunday meetings, etc.

17. Your Brotherhood members will be proud to wear the official gold plate Brotherhood emblems and tie bars. These fine items are available at a very nominal cost.

What to Avoid

Don't try to make your own programs entirely. That is usually a great burden on your pastor. Use the topic.

Avoid outside speakers. Men from your own church know your problems, your interests and many of your answers better than one not himself interested in your organization.

Don't complain if all the men don't attend meetings. Your pastor never has seen your entire membership at one service. If you make your meetings interesting your attendance will increase.

Don't make your Brotherhood a money-raising organization. You will from time to time engage in such special programs but do not let it be your constant effort.

The Ten Objectives

Appoint committees if needed to activate the ten objectives of the Brotherhood in your own church and community. These objectives are:

Evangelize

1. Win the unsaved for Christ and bring back the lapsed members.

2. Deepen and enrich the spiritual and intellectual life of men.

3. Increase attendance at church services.

Educate

4. Foster an intelligent and appreciative understanding of the whole work of the whole church.

Energize

5. Promote Christian fellowship — locally, nationally, internationally.

6. Encourage men of the various Lutheran bodies to draw closer together in understanding and cooperation.

7. Stimulate the practice of stewardship of time, talents and money.

8. Strengthen the home so that it may be a real school for Christian living.

9. Promote aggressively a Christ-centered, experience-centered, and guided boys' work program, such as scouting.

10. Encourage our men as Christian citizens to exert an individual and collective Christian influence in the community, and to participate actively in the affairs of the government.

Finally

A. Be sure to read every issue of *Lutheran Men* from cover to cover so that you may know what other Brotherhoods are doing.

B. Ask for God's help and guidance; then plan and work for a defi-

nite program of service to your congregation and the church at large.

C. Don't become discouraged. The results you hope for will not be realized overnight. Many laymen must be prayerfully educated to the opportunities for service in the church.

D. Many Brotherhoods like your own are rendering a magnificent service to which their congregation and pastor can point with pride. With proper planning and administration you, too, can have a successful Brotherhood. Consult your conference or synodical brotherhood officers whenever you have a specific problem. They will be glad to assist you.

Boy Scouts

by GEORGE A. EICHLER

Partners With God

THE BOY SCOUT movement has always been deeply concerned about religion and has always endeavored to cooperate with the church. Chief Scout Executive Arthur A. Schuck expresses these views as follows:

"Religion is a vital force in the shaping and perpetuation of our free way of life. This fact is given more universal acceptance today than for many decades. On the other hand there are encouraging signs of spiritual revival in the lives of individuals and in the experience of large groups of people in various associations. In my opinion, this is one of the most hopeful indications that our free society has the moral stamina and the spiritual vision to survive these difficult times.

"I am deeply concerned that the Boy Scout movement play a major role in the spiritual revitalization of American life. Though the teaching of religion is basically the duty of the home and the religious bodies, nevertheless we have a large share of responsibility in this field because of our commitment to spiritual ideals in the scout oath and law. Our job is to create such conditions in the scout movement as will foster religious experience in the lives of our members. We are obligated to help American boyhood in the practice of religion as it is taught to them in the home, the church, and the synagogue.

"One of the specific things we can do is to stimulate large numbers of our scouts and explorers to go each to his own minister, priest or rabbi to receive instruction for one of the religious awards. The religious bodies of the national and state levels are stepping up their promotion of these awards but the harvest must be gathered in the local churches and communities."

It is clearly our job in the local congregations to see to it that many of our scouts become candidates for the *Pro Deo et Patria* award and fulfill its requirements under the personal direction of our pastors.

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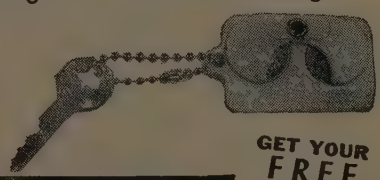

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The Christian and His Work

by NORMAN A. MENTER

Author

The Rev. Norman A. Menter, D.D., is a graduate of Capital University, and of the Lutheran Theological Seminary of Columbus, Ohio. He is also a graduate of the University of Michigan. Capital University granted him the degree of Doctor of Divinity.

Dr. Menter served as a member of the staff of Capital University for seven years following his graduation from the seminary. He has also served as pastor of Hope Lutheran Church, Columbus, Ohio, and Salem Lutheran Church, Detroit, Mich. From 1932 to 1950 he was a member of the Board of Higher Education of the American Lutheran Church, and served as its chairman from 1936 to 1950. Since 1946 he has been the president of the Michigan District of the American Lutheran Church.

Editorial Committee

Arthur H. Getz, chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. N. Brock. Topics prepared under auspices of the American Federation of Lutheran Brotherhoods.

A CONGREGATION was building a new house of worship. Sidewalk superintendents were numerous. One day a father and his young son came to watch the proceedings. The lad asked, "Dad, what are they building here?" The answer of course was, "A church." Then came the next question, "Dad, what's a church?" We listened intently for the answer. Finally it came. "A church, son, is a place where people go to practice their religion."

That answer was not altogether correct. While it is true that people go to church to give expression to their religion in worship it is also true that people go to church to obtain new power and inspiration to practice their religion in their daily lives.

Aims

1. To lead Brotherhood men to an increased understanding and appreciation of the church.
2. To lay plans for increased participation in the life and work of the church.

Worship

Hymn: "I Love Thy Zion, Lord"—**No. 199 C. S. B., or No. 131 P. S. H.**
Scripture: Ephesians 4:1-6 and 11-16.
Free Prayer.
Special Music.
Hymn: "The Church's One Foundation"—**No. 198 C. S. B., or No. 135 P. S. H.**
Topic
Hymn: "Zion Stands with Hills Surrounded"—**No. 200 C. S. B., or No. 133 P. S. H.**
Prayer, including the Lord's Prayer.
Benediction
Business
Fellowship and Refreshments

Church — Denomination — Congregation

The Bible refers to the church as the "body of Christ." In the Apostles' Creed we confess, "I believe in the holy Christian church, the communion of saints." By this we mean that we believe that every person who puts his trust for salvation in the fact that Jesus died for his sins is a member of the true Christian church.

When some denominations confess the Apostles' Creed they say, "I believe in the holy *catholic* church, the communion of saints." By "catholic" they do not mean the *Roman* Catholic Church, but the true, universal church, which is composed of all true believers everywhere. People of all races and nationalities are part of this true, universal church.

Other adjectives are applied to the church in addition to *Christian* and *catholic*. We speak of the *church militant* and the *church triumphant*. The church militant is the church of Christ here upon earth, whose members are still fighting the good fight of faith. The church triumphant is composed of those who have won the victory and are standing before the throne of God. The Christian church therefore is not confined to this earth. It continues in heaven, and it will exist throughout all eternity.

We also speak of a Lutheran Church, a Presbyterian Church, a Methodist Church, and many other denominations. These names indicate to the informed person the particular beliefs of a group of Christians. While all Christians accept the Bible and profess to follow it, many different interpretations have been placed upon certain Bible passages with the result that denominations or churches have developed. These differences are at times very real, and they should not be underestimated. But the similarities far outweigh the differences, and most denominations are entitled to the name *Christian*.

We sometimes refer to a local congregation as *our* church, or St. John's Church. It is quite proper to refer to a congregation as a church, for its members, so far as they possess real faith in Jesus Christ as their Saviour and strive to live lives in harmony with that faith, are part of the true church, the communion of saints.

It would add to the interest of the meeting if there could be a report at this point from the committee appointed to investigate the denominations represented in the local community. What are their names? How do they differ from our church?

It would also be in order at this point to receive the report of the second committee, which was to prepare a brief sketch of the history of the local congregation.

Why Join the Church?

Strictly speaking, no one "joins" the church. When a person is born, he is born into a nation or a country. Likewise a person is born into the church through the Word of God and water in holy baptism. In this way he becomes a member of Christ's body, the church.

But we do experience the fact that people join local congregations and

become members of the same. Just why do they do this? There may be individuals here and there who join a congregation because it is the accepted thing to do, because it will give them prestige in the community, because it will help them in business, or because they hope to make social contacts with "nice" people who may be members of the congregation. But these people are the exception rather than the rule.

Most people join a congregation because they see something in the church which they need for the welfare of their immortal souls. They realize that the church is the institution to which the Lord Jesus entrusted his means of grace, the Word and the sacraments. Through these means of grace God comes down into the individual heart and life of a man. These means of grace are as indispensable to a man's soul as bread and meat are to his body.

There are secondary reasons for joining the church. The Christian church is a wholesome, uplifting influence in the community. It stands for the principles for which Jesus Christ lived, died, and rose again; for truth, love, justice, righteousness, and mercy. The right kind of person will want to have a part in promoting these principles in his community. That's why he joins a church.

But men join a church for yet another reason. The Christian religion is *caught* as well as *taught*. The Christian realizes that he must set the right kind of example for others—his own children, the people with whom he works, the people with whom he ha contact day by day. Church membe ship helps him to live at his best an set a right example for others.

Blessings of Church Membership

The first great blessing a man re ceives from his church membership i the assurance in his own heart that h is doing the will of God. One of th greatest satisfactions in life is to ex perience this: "The Spirit itself bear eth witness to our spirit, that we ar the children of God" (*Romans* 8:16) St. Paul, in *I Corinthians* 3:9 writes "We are laborers together with God ye are God's husbandry, ye are God' building."

The knowledge that we are God' children and laborers together wit God brings comfort and assurance Come then what may—World War III, atomic attacks, inflation, the ris ing tide of communism, economic in stability—the child of God can say "He is my refuge and my fortress, my God, in him will I trust" (*Psalm* 91:2).

To be confident that one is on the Lord's side, fighting for truth, justice righteousness, love, and mercy, is to have a sense of peace and security. Justice and righteousness must ultimately prevail, and after all is said and done the kingdoms of this world will become the kingdom of the Lord Jesus Christ. To know that one is on the Lord's side is to have that peace which the world cannot give (*John* 14:27).

Another blessing of church membership is to know that one is aligned with hundreds of thousands of others

ho have the same principles and are ghting for the same cause. In addi-on to the great host of believers ghting with him, he knows that "for fights the Valiant One . . . with His ood gifts and Spirit." The people ith whom he is aligned are the best eople on earth—honest, upright, re-ectable citizens who stand for the ings that are best in this life and at have worth that abides through-ut eternity.

Privileges

The highest privilege a church ember has is to enter into intimate llowship with his Lord and Saviour s he partakes of his body and blood the Lord's Supper. Nowhere else is uch intimate fellowship with Christ xperienced. Only church members ave this privilege.

Church members know the privilege f gathering in God's house, and of eing transplanted during the time of orship from a sordid, sin-filled roubled world into an atmosphere of eace and tranquility. As they gather n his Name, they experience the lessedness of having him in the nidst of them; of having their united rayers ascend to the throne of grace. od has promised to come to his peo-le in Word and sacraments. Those ho are active and interested in his hurch are most likely to receive these lessings and to appreciate them ost.

Obligations of Church Membership

We often speak of "carrying" hurch members on our church rolls. Unfortunately this "carrying" is fre-quently overdone. The only time a church member should be *carried* is when he is carried into church to be baptized, or carried out to be buried. But during his entire span of life between the cradle and the grave a real church member should proceed on his own power. Church membership certainly imposes definite obligations on a person.

First, a church member should be a regular attendant at church services. His presence there will give the Spirit of God an opporunity to do his work in that person's life. Church members who attend church regularly are usually also the ones who commune most faithfully. They further are the ones who contribute most generously to the work of the local church and the church body to which the local congregation belongs. They are well informed as to what is going on in the church, and this helps do away with the strife and bickering found in some congregations.

A good church member will be a missionary. He will speak a good word for Jesus Christ to his unchurched friends, neighbors, and business associates whenever an opportunity presents itself.

A good church member recognizes his obligation to serve his church with the talents God has given him. He will be a good steward of his time, singing in the choir, teaching in Sunday school, serving as a leader of some church organization, or using for the kingdom whatever talent God has given him.

"They're always asking for money." How many times we have heard

this complaint against the church! But where is there a worth-while organization in this world that can do its work without money? The church cannot "make disciples of all nations" and teach men to observe the things Christ commanded without money. "The earth is the Lord's, and the fulness thereof" (*Psalm* 24:1). Our earthly goods belong to God, and we are merely managers of them while we are here on earth. Some day God will call us to an accounting of what we have done with these earthly goods. The Christian gives, or rather returns, for kingdom work a fair proportion of what the Lord has first given to him. It is a solemn obligation he has toward God.

A Vital Force in Daily Life

Religion must be made a vital, living force in daily life. It dare not be used merely on Sundays and then hung away with the Sunday clothes. The home, the school, the factory, the farm, the office, the workshop must be testing laboratories where Christian principles are consistently put into practice, and where the true worth of them is practically demonstrated to our fellow men. Men must see that we have been with Jesus. A lukewarm, indifferent, hypocritical Christianity is to be feared by the church far more than any outside enemy. Not until every Christian realizes his full responsibility to "put on the whole armor of God" and to be a witness for the Lord Jesus will the church fulfill its mission on earth and become a vital force in this world.

This would be a good point at which to receive the report of th third committee appointed for thi meeting. That assignment was: "Judg ing by attendances at services, hov vital is the church to our members? What can be done to make the churcl a vital force in the daily life of its members?"

For Discussion

1. What is meant by the *church*? By a *denomination?* By a *congregation?*

2. What is meant by the *catholic church?* By *church militant?* By *church triumphant?*

3. Is our conception of the church as large as it ought to be?

4. What are the reasons for joining a congregation?

5. In what sense is church membership a response to our vocation (Christian calling)?

6. How can our church services be made more appealing to members and unchurched?

7. What benefits have *you* derived from church membership?

8. How can we develop a sense of responsibility on the part of church members?

Suggestions for Action

1. Sponsor a study group (men and women) in your congregation to study the following books: *My Congregation and Its Work,* by Albert P. Stauderman; *The Goodly Fellowship,* Paul H. Krauss (written for members of The United Lutheran Church, but can be adapted for other Lutheran groups); *The Church in the Changing World,* Theodore G. Tappert.

2. Adopt some project that will express appreciation for God's gift of

ocal congregation.

Adopt some project (perhaps iring many months to fulfill) that be a service to the church at e.

Do We Belong?

Assignment for the May meeting

ople cannot avoid contacts with other le. We have such contac.s when we buy ll, when we engage in recreation, when ub elbows with those who live near us or with whom we work. But how much do people with whom we have contact to us, and how much do we mean to ? Does our Christian religion have any ng upon our relations with neighbors? r next Brotherhood topic will be, "The stian and His Neighbors." It should be a practical topic, for it comes within the rience of every member of the Brother- . In preparation for that meeting appoint mittees to carry out the following assign- s:

Ask a member of the Brotherhood who a reasonable number of contacts with le in a day to try to note the following: ow many people he speaks to in a single (b) how many of them are Christians how many non-Christians; (c) how many em are active church members and how y are nominal church members or do not ng to any church; (d)) how many are chil- or young people, and how many are ts.

Ask a member of the Brotherhood to in- e from five other members which organiza- s they belong to. The list should include rnal organizations, service clubs, recrea- al groups, political groups, church or- zations, etc. In each instance inquiries uld be made concerning the aims or ob- ves of the organization, and how active member of the Brotherhood is in the p.

Ask a member of the Brotherhood to make following inquiries from five other mem- of the Brotherhood: (a) Do you know the es of all members of the three families g to your right and the three families liv- to your left? (b) Do you know to which rch these families belong? (c)) Do you e any contacts with them beyond merely ting them as you pass them by?

he results of these investigations will be l in the topic discussion.

(*continued from page* 15)

DR. FRANKLIN CLARK FRY, ULCA president, told the National Lutheran Council at its 34th annual meeting in Atlantic City, N.J., that Christian Rural Overseas Program (CROP) — a joint relief activity of Lutheran World Relief, Church World Service and the National Catholic Rural Life Conference — was being disbanded "because the response has not been great enough to justify the high overhead necessary to keep it going."

THE U.S. Displaced Persons Commission expects to issue the last visa to ethnic German refugee immigrants by May 15, a month and a half ahead of the official deadline for this part of the United States resettlement program, predicted John W. Gibson, chairman of the commission, at a conference of resettlement agencies in Chicago late in January.

ISSUANCE OF visas to displaced persons coming to the United States was discontinued on Dec. 31, after granting of formal entrance to a total of 312,544 persons.

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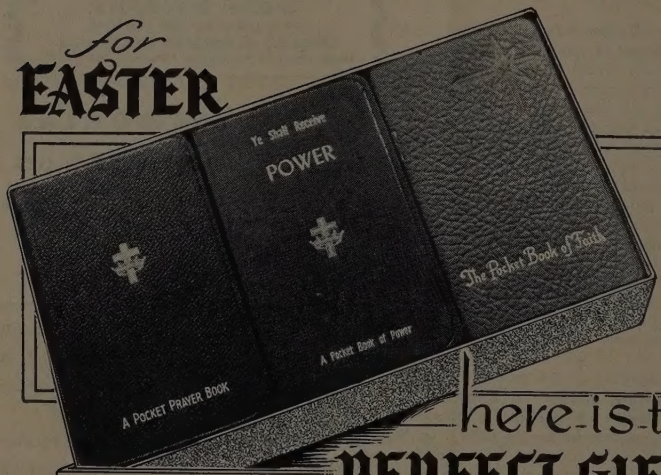

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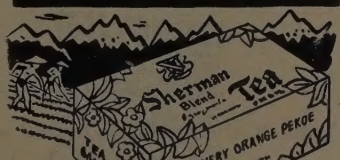
THE UNITED Evangelical Lutheran urch was the first of the eight parti- ating bodies of the National Luth- n Council to raise its goal in the 51 Lutheran World Action appeal $3,300,000.

ACCORDING TO Col. Gynther Storaas- Washington, D.C. secretary of the tional Lutheran Council's Bureau Service to Military Personnel, the urch bodies participating in the ncil are "far in arrears" in filling aplain quotas assigned by the De- rtments of the Army and Air Force, the needs of the Navy have been t until next June.

THE LOCAL congregation in com- nities near military installations is aying a vital role in the church's nistry to those in uniform and "is coming an arsenal of spiritual se- rity for our men and women in the med forces," said the Rev. Carl F. eger, associate secretary of the utheran Service Commission.

Tea Lovers Treat



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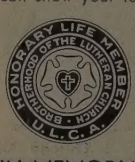

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